





Anna D. Laird

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# RELIGIOUS ASPECTS OF SCIENTIFIC HEALING

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A PSYCHO-ANALYTIC GUIDE WRITTEN  
FROM THE PATIENT'S POINT OF VIEW

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BY  
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WITH AN INTRODUCTION BY  
DR. ELWOOD WORCESTER



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## FOREWORD

AMONG books aiming at the improvement of life through knowledge of the laws of the mind I believe that this little work will gain for itself honorable recognition. Long and constantly increasing as this series of writings is, the combination of the rational and religious treatment which characterizes Mr. Johnston's essay is but scantily represented in it. Works on mental therapeutics fall, with few exceptions, into two distinct classes. One of these aims at being strictly scientific. It deals with those affections of the mind which apparently rest on no organic lesion or progressive deterioration of the brain and the nervous system. It approaches the subject through the refined methods and the terminology of abnormal psychology, at present almost exclusively the psychology of Freud. It regards morbid psychical states, for the most part, as mental mechanisms or defence reactions unconsciously set up by the mind as the result of painful experiences or unhappy memories, a process which may lead to actual dissociation, and which can be understood and integrated only by a long method of

analysis. Such books are usually written for specialists by specialists. They are couched in language which for refined subtlety of definition has not been equalled in Europe since the decline of scholasticism, and their authors appear to be under the illusion that for every strange Greek compound they invent, a new and inestimable fact has been brought to light in regard to the nature of mind. Here, if I may be permitted to point it out to the wise, is the greatest danger to the future of their school. If these masters of phrase go on coining new and incomprehensible terms to express their minute observations, it will founder in a sea of verbiage, as scholasticism foundered when its language became incomprehensible. Such works, I need not say, contain no general philosophy of life. They are not addressed to laymen and they avoid rather than inculcate metaphysical doctrines. As far as religion is recognized by this school, it is as an instrument of "sublimation," though much interesting work has been done, especially by Jung, in his psychological interpretation of religious myths. The chief philosophical assumption of the Freudian school is that of mechanistic determinism in every aspect and action of the mind. Its chief positive achievement has been the establishment of the subconscious element of mind on a basis that will never be shaken.

The other class of works on psycho-therapy,



with which we are only too familiar, consists of writings of men and women who in this field can lay claim to no scientific knowledge, but who are inspired by a vast enthusiasm. Far from making a careful study of disease they desire to ignore it or to deny it altogether, and to lift their readers above the power of disease by the inculcation of a massive, powerful faith, a task which they sometimes accomplish. Their writings are almost always founded on religion or on some general metaphysical principle. Some are frankly and avowedly Christian. Some, like the works of Christian Science and most of the so-called literature of New Thought, have a philosophy of their own which consists in the denial or the dismissal of all the painful and the humiliating facts of life, and the concentration of the mind on the bright image of the ideal. If these writers have done nothing else they have revealed to us unsuspected power in the soul to triumph over the ills of existence, and they have taught us that only the things to which we pay conscious attention have much power over us. Moreover this philosophy breeds optimism and is fatal to the two greatest enemies of man—fear and worry.

It is evident to anyone approaching this subject disinterestedly that both these schools are in possession of valuable truths, and that in spite of the claims of each to finality and absolutism, their

truths are not irreconcilable. In other words, it is not necessary to be a fanatic, a materialist or even a Freudian to be well and happy. The human heart is diverse in its needs, diverse in its attachments. Truths which are saving to one man may appear mere nonsense or impiety to another. This was the position taken by William James who, though a physician and one of the greatest of psychologists, knew how "to suffer fools gladly," and was ever well disposed toward metaphysical healing.

It is one of the excellencies of the present treatise that though conceived and executed in a scientific spirit, it preserves this precious quality of the open mind, and its perception of new possibilities of co-operation on the part of religion and science is one of the hopeful signs of our times, namely, that we have really entered a new era in which man's faculties will no longer be dissociated by this ancient antagonism.

Brief as this work is, it is comprehensive in its scope and it touches life helpfully at many points. It is a sincere work in the sense that it is written with conviction and is based on both study and experience, and through it shines the charming, hopeful spirit of youth. Though its psychology is distinctly Freudian, the author avoids Freud's harsh terminology and expresses himself in easy, simple English, and he allows Freud's insistence

of the sexual basis of all psychic disorders to remain in the background to be perceived by those who know where to look for it. On reading the proof of this work the thing which has impressed me most is that it contains no thought or sentence which can wound the most sensitive conscience or depress the most troubled mind. I can therefore commend it to invalids and to men and women sustaining mental and moral conflicts, with the assurance that they will derive nothing but benefit from its perusal, and I shall be glad to place it on our bookshelves, along with the other works which directly and indirectly have proceeded from Emmanuel Church during the past fourteen years. Perhaps its most original thought is the transference of the Freudian wish to Christ.

ELWOOD WORCESTER.

Emmanuel Church, Boston.

February, 1920.



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## INTRODUCTION

**T**HIS brief description of the modern scientific treatment of nervous disorders is as simply as possible set forth primarily for people more or less nervously afflicted—for people of infirm nerves and morbid minds. The subject of religion is introduced and somewhat extensively considered because of the many known instances in which religion has contributed a vital factor in the rehabilitation and re-education of nervous people.

In general these pages are intended to present first the salient features of the widely accepted methods of self-help for the recovery and preservation of mental health; and secondly to present the scientifically discovered causes of nervous disorders in such a way that people may judge for themselves whether or not their own efforts to treat themselves show satisfactory results, or whether for the sake of a really durable peace of mind they might not better seek advice or help from some nerve specialist or psychologically trained clergyman who carries on his healing work in conjunction with one or more competent

physicians. More than incidentally, then, these pages concern the clergymen or social worker who inevitably comes in contact with nervous people. It is indeed incumbent on the clergyman to know what are the requirements for dealing with nervously sick people. While he may think that his disqualifications are absolute, there are many ways in which he can supplement the scientific treatment of mental disorders. It always lies within his power to supply the religious factor in the healing process in which respect he may occasionally become indispensable for the most satisfactory re-education of the nervous patient. Again, for him a knowledge of the method of analysing the unconscious mind (psycho-analysis) is of the utmost value in determining whether the person who comes to him for help is suffering from a bad conscience or from causes in the person's unconscious (subconscious) mind. If the latter be the case, he can, at least, if he is not skilled enough to mend the matter himself, see to it that the sufferer is placed under a specialist's care. A familiarity, then, with the scientific findings of soul analysis makes for a greater efficiency in pastoral care and the cure of souls.

This book is based first on the works of Freud, Jung, Pfister, Ferenczi, Coriat, Lay, Holt, and others; and secondly on the author's experience in applying their method at Emmanuel Church,

Boston, Massachusetts, where for over two years under the direction of the Reverend Dr. Worcester, he dealt directly with such people as came there for mental re-education.

The first chapter takes up the ways in which a nervous person can help himself. The second chapter deals with the unconscious mind (the Unconscious), describes its character, explains why it is the seed-plot of nervous disorders, how it may be investigated by a trained psychologist (either a nerve specialist or a competent pastor) and by him satisfactorily re-educated. In this chapter considerable stress is laid on the part played in the cure by the specialist or pastor, for it is to him that at some stage of the re-educating, healing process, the patient transfers his unconscious likes and dislikes. This matter of the "transference" is extremely important for the cure and for the light it throws on the healing power of Jesus Christ. The third chapter discusses the function of the internal, mental "Censor" with the purpose of assuring people that there is within the soul a distinct faculty which protects its health by controlling the unconscious mentality.

The last chapter treats of the vast importance of religion for mental health; it especially emphasizes Christ's uniqueness as the supreme per-

son to whom the nervously afflicted may transfer their unconscious emotions and through Him may experience the saving re-education of their whole personality.



RELIGIOUS ASPECTS OF  
SCIENTIFIC HEALING



# RELIGIOUS ASPECTS OF SCIENTIFIC HEALING

## CHAPTER I

### SELF-TREATMENT OF THE MILDER FORMS OF MENTAL DISORDERS

**H**OW can I recover the health of my nerves and keep it? How can I maintain from day to day a smoothly working mind so that "as my years so shall my strength be"? This matter of steady nerves and well-balanced minds is becoming more and more of a question everywhere, as the world in growing busier, more intricate and fiercer in competition, multiplies at an increasing speed its exacting demands upon our supply of emotion, memory, reason and will-power. To convince ourselves of this condition, we have only to consider any group of people in our church, our club, our circle of friends and observe how frequently their conversation turns upon nervous troubles. The merely casual discussion of such

a topic is a sign of the times and an unwholesome thing in itself, for people are suggestible and the subject of mental ills has a tendency unduly to occupy the attention. We more than occasionally meet people who have come to realize that they have some disposition to weak nerves and for that reason freely admit that under too trying conditions they would probably break down. Then, too, there is that group whose nerves have already more or less succumbed, for whom the question of how to recover mental stability is distressingly acute.

Obviously for such people, who in varying degrees are concerned about their mental health, the first word to be said is that mental stability can be both recovered and preserved. Moreover, it lies in their own power abundantly to help themselves. Simple methods of self-treatment, which have been carefully elaborated and of late much written about, have well served many a person as efficient means for gathering up the fragments of his shattered nerves and for re-shaping them into a steady system. Further, these same simple methods with slight modifications, which anyone can work out for himself, may be used to safeguard the still healthy mentality from weakness and possible breakdown.

While it is our sole purpose at this point to

make clear the far-reaching possibilities of self-treatment, yet of course such treatment does have its limitations and it seems wise to make the statement here that if for one reason or another the methods of self-treatment fail to integrate the mind and build up its nervous system there are other methods to be employed which can be depended upon for satisfactory results. These more thorough methods, however, lie outside the nervous person's own power and rest with the skill of the nerve specialist or trained clergyman to penetrate into the sufferer's unconscious mind and re-educate his hidden forces. Such patients, too, first require a physical examination by some doctor to determine whether or not there is any bodily or organic cause for their particular form of nervousness.

If now in turning to the question of what I can do for myself, we think of the mind as if it were a household in which dwell many kinds of energy having almost as much individuality as people themselves, the problem of mental health resolves itself into a problem of keeping the peace between definitely opposing mental forces. That is, we are confronted with the task of nourishing and holding the loyal support of the wholesome ways of thinking and feeling, while we starve out the unwelcome guests from the house of the soul.



Fortunately the rightful inmates tend naturally to look after their own welfare; our real task is to distinguish and deal summarily with each slyly insinuating weakness which is all the more dangerous because it may appear in an insidious and alluring form. Thus, for example, over-indulgence in day dreaming may actually suffuse us with a kind of pleasurable feeling but in time may end seriously by rendering us incapable of living in a world of hard fact. The day dreamer by withdrawing into his own feelings and emotions, shows a disposition to lose touch with reality and to develop an introspective, ingrowing mind, whereas some one has said that "the true health of a man is to have a soul without being aware of it."

To treat ourselves in an intelligent way requires of us a knowledge of just what forms the unwelcome guests may assume. The more we know the better we can "try conclusions with them" and evict them. These self-insinuating weaknesses come in the shape of fears, depressions, the sense of inferiority, fixed ideas, hallucinations and unreasonable compulsions; or they may appear as vague, fidgety, panicky sensations making us irritable by day and sleepless by night. If these infirmities be of a hazy, ambiguous character, we are sufferers from nerve weakness or neurasthenia; if they be sharply outlined and easily

distinguishable as is, for instance, a strong compulsion, we are sufferers from soul weakness or psychasthenia. Besides these, there appear at times in some people marked perversions of nature which require absolutely the attention of the nerve specialist.

Nevertheless, formidable as these two groups of nerve and soul weakness may be, it is possible for us single-handed to control them and to a surprising degree render them incapable of holding dominion over our motor faculties, that is, they can neither hinder and inhibit our activities nor impell us to unreasonable behavior. Furthermore, just as soon as these weaknesses are satisfactorily disposed of, the bodily irregularities which are apt to accompany them tend to disappear. Thus, methods of self-treatment not only heal definite disorders of nerve functioning and soul life but do away as well with indigestion, constipation, headache and a host of lesser ills.

The first important point in self-treatment consists of this dogmatic, positive command: face fairly and squarely everything which troubles the mind. Any idea or problem which has come to you as a great shock or has had for years an accumulative, irritating effect needs to be dealt with by your reason. The popular exhortation is to "forget it" and we are tempted to shut the

trouble out of our minds. But in forcibly trying to rid our minds of the harassing subject, we thereby thrust it into the unconscious part of our mentality where, as we shall see later, it branches out and creates one nervous (neurotic) symptom after another. Every shocking idea or grief needs attention and though at first it may be that all we can do is to edge up to it with caution, we will sooner or later be able to meet it with emotional calm and stare it out of countenance.

It is a salutary practice at the end of each day for the mind to take stock of what has happened during the waking hours and come to immediate terms with any thought or situation which has any strongly emotional character about it of a distressing kind. You simply confront the thing and resolve to disarm it of its emotional weapon. Emotional stability, freedom from anger, fear, disgust, resentment, is a first requirement for nervous health and we are therefore immediately concerned with definite ways for keeping our emotional self-control.

How can we maintain emotional stability? Chiefly through prayer. Nothing steadies the emotional quicksilver in us like prayer. The believer in and constant user of prayer has a tremendous lever for lifting his spirit above the overwhelming floods of anger, resentment and despair.

Many an earnestly uttered cry to God for relief has broken the paralysing grip of fear and depression, and has made people see the absurdity of their unreasonable ideas. The answer to such prayer manifests itself in the widening of the narrowed field of consciousness so that the mind sees the outside world in its true perspective, while the emotional fear of fear and other morbid obsessions utterly vanish. The sickly mind has either too high an emotional coloring or else too low and the effect of prayer is either to staunch the inflow of emotions which would engulf the mind or else cause the emotional level to rise as conditions require. Prayer, however is not a magic formula; it does not imply any potency in itself to effect relief and exorcise the spectres from the mind. Prayer is an act of faith in the healing nearness and the reassuring indwelling of the Spirit of God. If for any reason you are not able to pray to God as a personal Spirit, at least pray to some symbolic idea of Him as, for instance, the Cosmic Harmony, the Soul of the Universe, the Spirit of all Good; for the effective element in prayer is a belief in the presence of a healing power greater than any thought which the mind can conjure up, that is, prayer is a cry for a harmony outside of ourselves to come and adjust us to the facts of life. If, then, the reaction from

the practice of prayer means for us a right perspective in our thoughts and feelings even to the extent of allowing us at times to appreciate not only the unreality but the actually humorous character of the ugly phantoms in our mind, then it has proved itself a veritably therapeutic factor in our returning right relationship to the world. To be sure at the first, the mental fiends from time to time may come trooping back to work us woe, and our prayers may seem ineffectual in coping with them, yet the undeniable fact that prayer once brought us power should be sufficient pledge that it will serve us as well again. But prayer to be a telling factor for health must be of the unceasing kind, nor should people of too delicate sensibilities demur that such prayers are an unworthy sort of begging. Jesus, the master physician, had tender regard for petitions and requests for health. He prepared Himself for His healing work through prayer and by it maintained His own calmness and endurance. The prayer of faith called forth His special commendation and, as we shall discuss in the last chapter, the prayer relationship to Him is positively necessary to the fullest re-education, that is, we can best turn our in-growing souls outward by faith and the service of others.

The next point in our method is the practice of



relaxation about which much has been written. The habit of relaxing the body and mind is invaluable for keeping one's nerves intact and for recovering their strength. Relaxation is an abbreviated but no less effectual form of rest cure. When we come to consider religion and mental health in the last chapter, we will have occasion to think of relaxation as a form of prayer or at least the prerequisite to quiet thinking of a spiritual kind. We are concerned at present only with the art or technique of relaxation.

To relax in a thorough way we assume an easy, reclining position and think of every bit of tension and drawn feeling as utterly disappearing from the scalp, the eyes, the mouth, the throat, the back of the neck, the shoulders, the chest, the arms, the fingers, the abdomen, the base of the spine, the thighs, the knees and the ankles. We should go through this process many times a day, thinking of ourselves as having the fluid quality of a tranquil stream.

It takes but a little practice before we begin to notice the effects of relaxation. Sooner than we expect we discover that we can relax in any position—in sitting, walking and standing. What we should look for as a result of relaxation is the quieting down of our feverish haste, the easing off of our tingling nerves and the positive feeling

of composure and calm. In relaxed moments, our stream of thought and feeling flows freely and there are no back eddies of wearying self-consciousness.

This easy flow of our emotional currents is extremely important. Nervous disorders are not so much a matter of illogical thoughts as the uneven and poor quality of our emotions. They run at a low ebb in sickly moments, but assisted by relaxation they tend to flood back and float the soul above the reefs and shallows of depression. But it is not merely in the matter of releasing our positive tone feelings that relaxation is such help but also in the matter of regulating or even staunching the undue inrush of injurious feelings, for example, if one relaxes immediately after giving way to a burst of anger one may quickly regain self-control and composure.

Relaxation because of its power to release or regulate our emotional life, as the case requires, must in some way act upon that special faculty in our minds called the Censor. This should be remembered when we take up the function of the Censor, for it is this faculty which guards our intellectual, moral and emotional poise.

Further, relaxation with its ability to soothe and heal is a blessing indeed to that large body of mentally sick people who cannot afford to go

to a sanatorium to recover or for that matter cannot afford to lose a single day of work. They are under the necessity of regaining mental equilibrium amid the distractions of clanking looms, crowded shops or this or that uncongenial place of employment. In this connection one of Christ's works of healing seems particularly illuminating. According to the story about the Ten Lepers, Jesus did not heal the lepers immediately but ordered them to go to Jerusalem and show themselves to the priests. What is as extraordinary as it is enlightening is the fact that "as they went they were cleansed." It follows, then that if the lepers were healed as they betook themselves to Jerusalem, so, too, may many a person in our time throw off his mental ills as he goes about his day's work. Here is hope indeed for people of small means! A few moments' relaxation at bed time, before meals or briefly in the midst of any kind of work will tend to produce sound sleep, good digestion and a relish and appetite for work, while more prolonged periods of relaxation will allow the freer, fresher modes of thinking to displace the fears, fixed ideas, depressed moods and unreasonable compulsions.

Again, anyone who is endeavoring to extricate himself from the alcohol or drug habit need have no fear of those inevitable moments of sinking

sensation, of tingling nerves or of the sense of inferiority and inadequacy which make him crave the alcoholic or drug stimulant, for immediate recourse to a relaxed condition will supply him with normal stimulation and the sense of superiority.

It would seem as if beneath our fluctuating thoughts and moods, there were a deeper, fundamental self which comes into control just as soon as we have eased off the tension from both our minds and bodies. It, then, becomes a question of decided importance how to reach this fundamental self and build up its morale and stimulate its thought. Thought is the thing which heals. Relaxation does not heal; it simply assists in freeing our own healing thought and that thought itself must be nourished with other constructive thought. When we are convinced that our prayer for health has been answered, the evidence on which we base our conviction is the fact that we have been suddenly mastered by thoughts and tonic emotions which we were of ourselves powerless to supply in our hour of need, that is, we are convinced that God sent us sustaining thoughts and feeling. This is the essential point—it was thought which changed our mental condition for the better. From this it follows that as far as possible we should enrich our deeper selves with every healing thought we can, then when relaxation releases our

deeper selves they will be that much richer for our provision and foresight. This brings us to the third point in the method of self-treatment which is self-suggestion.

Prayer, relaxation, self-suggestion—these are the fundamental features in the self-treatment method. Prayer, however, stands by itself alone while relaxation is dependent for its full force on the practice of self-suggestion. To use self-suggestion, you proceed as follows: when you have induced the relaxed state for your body and mind you make to yourself some terse, positive suggestion such as “I shall be so superior to this or that fear that I shall actually forget it,” “I am so rested that I can do my work cheerfully and well,” “I have all the courage I need to meet this situation and trial,” or “I trust my deeper self to make me equal to all the requirements of life, to keep me composed, to make me effective and strong.” It is to be noticed that every good suggestion should contain the thought that we can resign ourselves with absolute confidence into the hands of our deeper souls. Nothing strengthens the morale of the fundamental self better than the practice of self-suggestion.

Just why it is that our minds tend to act in accordance with the positive qualities of the ideas we suggest must remain an open question. The



theory is that some part of our unconscious (sub-conscious) mind picks up the self-suggested ideas, absorbs them and puts them into action, making us cheerful, rested and courageous. But self-suggestion must be consistently practiced and positive ideas must be constantly held in the mind. No one should be content with a few trials at self-suggestion; the thing we desire to be or possess must be clung to even in the face of apparently continuing failure.

Self-suggestion is an excellent way for purposely substituting good thoughts for bad. It would seem that we cannot dogmatically command our mental troubles to vanish. They tend to stick the more firmly when we order them to leave. But they may be crowded out of our attention and divested of their unpleasant emotional coloring by substituting wholesome thoughts by means of self-suggestion. The stronger substituted thought starves out the unwelcome guests of the soul by robbing them of sustenance. If by a determined act of will we resolve to act and make decisions only when we are in possession of positive thoughts we will discover that the troublesome, depressing negative thoughts grow weaker and weaker through lack of exercise.

When self-suggestion has accomplished its perfect work we become aware of the happy fact by



noticing that our attention no longer turns inward to our maladies or shows any interest in our mental life. The normal state of mind means that our consciousness of self assumes a distinctly secondary place and our attention primarily turns outward to the world of affairs. If it be true that by suggestion we can train ourselves to think away from ourselves, so, too, by suggestion we can induce our bodily functions to act normally without in the least attracting our attention. ==

Granting, then, that our nervous affections ranging from mild fatigues to actual hallucinations, tend to disappear as the substitution of wholesome ideas begins to crowd them out, we may gain some notion of the uses self-suggestion might be put to in normal mental life. We would find it much to our advantage if we frequently suggested to ourselves that our memory should widen out and be more active, that our judgment should be profounder, that our attention should attain a greater power of concentration and that our imagination should grow more versatile and creative. Artists, poets, musicians, writers, public speakers and business men, who use specially applied forms of self-suggestion in their work, testify to how large an extent their faculties are thereby heightened. Self-suggestion, therefore, is one of the important ways for preserving the integrity

and efficiency of the mind, and anyone engaged in a profession or trade which has the tendency to tighten up the nerves and key up the mind would do well to hold constantly before his mind such ideas as make for quietness and self-composure.

Again, one might profitably use self-suggestion as if it had the unerring, mechanical make-up of an alarm clock which one can set ahead to perform at some given time. That is, one can set his mind to act on an idea and also determine the time when the action shall take place. This fact enables a person to prepare for an ordeal and unpleasant situation which he knows he must inevitably meet. For example, let us suppose that a person is under the necessity of appearing in court as a witness. The experience is new and full of terror; he especially dreads being cross-questioned because he has anticipated the confusion he will probably exhibit under the fire of the opposing attorneys. But the necessity of appearing in the case need not cause a single hour of apprehension, because if he suggests to himself that at the required time he will enjoy complete self-possession, he may rest assured without further provision that the suggested idea will, at the appropriate moment, spring out of his unconscious mind and assist him to acquit himself with credit. From this we learn that one has first to suggest strongly the desired quality,

then to dismiss it from the mind and confidently to await results. It may be that Jesus had something of this idea in mind when He said that it is the Holy Spirit who speaks for us in critical situations and there is no use in premeditating what we will say. A large use, too, can be made of self-suggestion in the cultivation of our religious thought which must react beneficially on our emotional stability. To suggest frequently that we will be imbued with a spirit of gratitude to God, of faith in His providence and of cheerful resignation to whatever cross we have to carry, will have a tonic effect on the whole personality—soul, mind, and body. If this seems to degrade the motive for being religiously minded to a crass desire for bodily and mental comfort, it is to be remembered that one of the ideals of life and therefore of religion is a sound mind in a sound body.

Self-treatment, then, involves the practice of prayer, of relaxation and of self-suggestion and we have touched briefly on the reason for their effectiveness. Prayer, to be sure, must always remain a mystery; we can appreciate its results but we can not explain what its full process involves. As to self-suggestion, it at once raises the question as to what our unconscious mind is. In fact, the Unconscious underlies our entire discussion and for the consideration of nervous disorders as well

as for the continuance of mental health it is of the utmost importance. The Unconscious has many levels and many functions of which we are little aware, because we cannot become conscious of it except indirectly, nevertheless many facts about it and its general characteristics are well known.

Naturally, then, we must consider what is generally known about the unconscious mind because in it lies deeply imbedded the cause of every nervous disorder. When, moreover, we have gained some insight into the complexity of our Unconscious, we may judge for ourselves to what extent our methods of self treatment are satisfactory for our particular mental disturbance. It may be that after we have taken into consideration a few of the most common forms of nervous trouble we may decide that it were better to supplement our own efforts for regaining mental stability by going to some specialist or psychologically-trained pastor and letting him probe deeply into our unconscious life and straighten out the twisted and crossed wires of our innermost selves.

Before we take up, nowever, the main points in our Unconscious, it seems wise to describe the art of applied suggestion as the trained physician, priest or pastor makes use of it in the matter of re-educating a person's (patient's) nervous forces.

To make the matter concrete, let us suppose that you have come to the conclusion that it were best to supplement your own effort to regain mental health by placing yourself in the hands of some competent Re-educator (either a doctor or clergyman). You go to his office or study with rather intimate information about yourself to communicate. The first thing to do is to feel the utmost confidence in the Re-educator both in respect to his skill and his character. You should go, that is, with the self-suggested idea that the men engaged in the business of re-educating other people are themselves above moral reproach. This preconceived idea tends to relieve you from the feeling of fear and hampering self-restraint.

The Re-educator seats you, his "patient" in an easy chair and then suggests that every bit of tension and drawn feeling shall leave the body from the scalp to the soles of the feet.

He talks quietly, soothingly and slowly and bids you think of yourself as in the midst of refreshing scenes, as, for instance, on the ocean, in some woodland, beside some lake. It is indeed surprising what a quieting effect an oral description and running narrative of the calm and beauty of Nature produce on a tired and scatter-brained mind. The probable reason for this effectiveness lies in the Re-educator's ability to awaken in the "pa-



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tient" pleasant memories of green fields, of mountains and summer skies. It is during or after this restful description that the Re-educator suggests such ideas as your case requires. They will be ideas which naturally possess a quality and force sufficient to crowd out your fears, your fixed ideas and your compulsions; or the Re-educator may directly but never too dogmatically suggest that your specific mental weakness shall give place to a positive emotional feeling and to thoughts of bravery and courage. Further, the Re-educator will at least indirectly impart the notion to you that you will be shortly so self-sufficient that you can, without emotional disturbance, face and reason with your dark thoughts and moods and that your mind will turn outward cheerfully to the facts of life.

The Re-educator exerts no magic power; his is simply the scientific art of arousing your own healing memories, for instance, if under his suggestion you pass into a refreshing sleep it is only because his voice or his words recall to you the childhood voices which lulled you to sleep. That is, he frees the imprisoned feelings and healing forces of your own unconscious mind. This will become clearer in the next chapter as will also the part played in the healing process by the Re-educator to whom you, the patient, unconsciously for a brief time



transfer the feelings you used to entertain toward those people in your childhood who were of intense emotional interest to you. The Re-educator, that is, for the time being stands as a substitute in your eyes without your knowing it, for your father and mother, your brother and sister, your friend. This fact should cause no embarrassment or alarm; it is natural and plays a large part in determining the choice of our friends whom we take to because of their unconscious resemblance to the dear faces of our childhood days. Besides, this "transference" of our feeling to the Re-educator is always a fleeting thing and may not even be at all noticeable. Later we shall come to value this "transference" as one of the chief factors in our cure and we may think of it as one of the reasons why we are attracted to Jesus Christ in Whom we see an idealized father or mother or brother or sister or friend.

The expert Re-educator understands this phase of the subject perfectly; he knows the "transference" will soon pass and he is not inclined to hinder its natural progress to some lasting interest or person. In fact when you come to him for suggestion and relaxation, he is chiefly concerned in fastening your emotional interest on the people and circumstances which ordinarily should absorb

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your attention. But to do this successfully he must know the hidden forces and wishes in your unconscious mind. In a word, he is the best Re-educator and user of suggestion who first gains an acquaintance with his "patient's" Unconscious.

## CHAPTER II

### THE UNCONSCIOUS MIND

ONE must not be startled to learn strange things about the unconscious mind nor grow morbid about them. We will take them up presently but our immediate interest centres in the fact that the Unconscious is the seed-plot of all nervous disorders and that it needs to be penetrated, explored and persuaded to give up its secrets if nervous disorders are to be cured at their source. The actual stages in the healing of any nervous trouble are first a knowledge of the Unconscious; second, the fulfillment of its wishes, and third, the transforming and re-education of its forces so that they shall faithfully serve the interests, enthusiasms and ideals of the conscious mind.

In the first chapter we thought of the Unconscious as an obedient kind of servant to which we can make suggestions with the reasonable assurance that the Unconscious will supply us with the qualities of the suggested ideas whenever we need them: we appeal to the Unconscious for sleep and sleep it induces; we bid the Unconscious make us

brave and brave we become at least for the occasion we have in mind. In fact, throughout the following discussion we should not lose sight of what the Unconscious is at its best—it is a rich storehouse of helpful emotional energy. But the Unconscious has another side; it lives a decidedly independent life with very little of the servant in its make-up.

The Unconscious in each of us, without our knowing it, of course, has its own cluster of memories, its own emotions, wishes and will-power. It lives an in-growing life with no interest in the activities of our conscious mind. In fact, the Unconscious is antagonistic to our conscious mind, would like to usurp its place and gain dominion over our speech and actions. Sometimes it is able to gain such dominion and then it is that nervous disorders show themselves, because the conscious mind will not surrender the control of our actions without a vigorous struggle for its just rights.

It is, therefore, more accurate to say that nervous disorders are due to the conflict arising between the conscious and unconscious minds as to which shall control our thoughts, moods and actions. The house of the soul becomes divided against itself because of the radical difference between the unconscious and conscious mind.

The conscious mind, briefly stated, is our wak-

ing mind; it includes our reason, our memory, will-power and attention. It is disposed to revery and the play of the imagination while at all times it is colored with some degree of emotion. We may think of the conscious mind as the source of our plans, morals, ideals and conscience—it is our civilized mind.

The Unconscious, on the contrary, is the untamed, uncivilized, primitive part of our thinking. It is the larger part of our mentality and retains every one of the memories, feelings and wishes which we have ever experienced. It is asserted that its vaguest memories go back to the months before we were born. There is, at least, no doubt that its impulses come down to us from the remotest period of human history. Everything which the race has ever felt or desired continues to live in each one of us. We have, then, to consider three characteristics of the Unconscious; first, the Unconscious is a child—its impulses and emotions react to the slightest stimulation, that is, its impulses and emotions are its wishes; secondly it is a veritable savage, reflecting in each one of us the brute life of our earliest ancestors; and thirdly, the Unconscious is a coward—it constantly craves to be safe.

It is easy to see, then, that our waking, conscious mind with its ideals and moral judgments must be,



whether we know it or not, in perpetual conflict with the Unconscious, which on its childish, brutal and cowardly side, tries to gain dominion over our faculties and thus satisfy its cravings or unconscious wishes. It is the unconscious wish to love and hate and all the other wishes within us which predispose the mind to nervous disorders. But the normal mind, ordinarily, by means of its censoring faculty, holds the Unconscious in check without realizing the fact and even people who are inclined to give way to the invasions of their unconscious wishes, memories and impulses, may still remain masters of themselves by self-treatment. Their success in this particular simply indicates that their prayers and their practice of self-suggestion have sufficiently strengthened their conscious minds to hold the Unconscious in satisfactory subjection. But under self-treatment there is always the possibility that the conscious control may weaken if circumstances are too unfavorable and allow the Unconscious to cause trouble. The more thorough way of guarding against the symptoms and morbid manifestations of the Unconscious is to probe deeply into its secret chambers, gratify its wishes and set their emotional power to work to the advantage of the civilized and progressive, conscious mind.

The Unconscious is the only mentality we have



in our pre-natal and infant days. In these first days, the Unconscious is solely an appetite—it craves and enjoys the sensation of being nourished. Our enjoyment of the way we first receive nourishment lives on in us and perhaps accounts for the unconscious habit so many adults have of putting things into their mouths, for instance, pens and pencils. In the next stage of growth the infant discovers that parts of its body are sources of pleasurable feeling. These parts are the so-called love-exciting or erogenous zones. This fact, too, is undoubtedly the basis of certain peculiar habits, traits and gestures which show themselves frequently in later life.

In the course of time, the infant discovers that its parents gratify its waking desire to be loved. This fact makes its parents pre-eminently persons of intense emotional interest—an impression the Unconscious in each one of us never forgets, making it, in fact, the standard by which in later, adult life we form our friendships and choose our help-mates.

The sex instinct appears at an early period of childhood, though parents and children are not aware of the fact. Little boys fall in love with their mothers quite unconsciously; while little girls cling to their fathers and are jealous of their mothers. Recently a four-year-old girl was heard

to say, "Daddy, when I grow up I am going to marry you." Some days later this child played that her mother was dead. The reason for this kind of play lies in the Unconscious. Under the mask of this child's play there was at work a primitive wish that her mother were dead so that she might exclusively enjoy her father's love.

These distinct love cravings for either parent are known as the "father and mother complex" or "fixations." They forever live on in the race and manifest themselves in people's lives in unsuspected ways. Thus, many a man for no good reason at all cannot live happily with his wife because it is found when his Unconscious is investigated that his affections are still fixed on the unconscious image of his mother and that he does not love his wife for the simple reason that she is not like his mother. Some wives without knowing the significance of their thought belittle their husbands because they still unconsciously desire their fathers in place of their husbands. In a similar way in adult life when we experience sudden likes or dislikes for people we may be sure that the reason lies in the fact that in these people we recognize unconsciously some strong resemblance to certain people in our childhood who favorably or unfavorably absorbed our emotional attention.

The Unconscious before it is re-educated must

bear the blame for many more of our infirmities in case the normal mind is not in complete control. Thus, innumerable fears, which steal in upon us we know not why, refer their origin back to some specific fear we experienced in childhood.

The sense of having committed the unpardonable sin, which annihilates so frequently the peace of mind in both young and old people, may be only the exaggerated echo of an unconscious memory of some occasion when a father in punishing his child too severely and perhaps unjustly made the child feel his guilt unduly. The unreasonable compulsions felt so often in later days may be due to a similar memory—a child from a motive of fear felt compelled to do something which at the time he knew was unreasonably required of him. Morbid cases of compulsion differ from cases of simple bad conscience in this one particular that the bad conscience knows perfectly well why it is troubled while a morbid compulsion can not give a single reason for its insistence.

But why do fears, compulsions and fixed ideas have such sticking, pertinacious power? It is because their origin involved without doubt a great deal of emotional upset. That is, when the child was unjustly punished or compelled to do an unreasonable thing, the child's emotional life was

thoroughly roused—his feelings were outraged. Then in the course of years the Unconscious avenges itself for this outrage by rebelling against the control and authority of the waking mind by overclouding it with dark thoughts and moods. The emotional quality of any memory guarantees the persistence of that memory even though the cause of it all was trifling. Thus, the sense of guilt which may overspread the whole mentality may have had the most insignificant origin, but the Unconscious is careful that the emotional element in any memory shall fasten to as many thoughts as possible.

The fear of closed places which numbers its victims in large figures may be only the left-over fear first induced when as children these people were detected in some hiding place indulging in some disgusting or injurious practice. The wide spread sense of inferiority, of not being equal to the requirements and hardships of life can be traced usually to the indulgence of parents in protecting their children from responsibilities, in shielding them from unpleasant facts and in suggesting to them that they are not capable of this or that task. The resentful, embittered dispositions of older people may owe their particular intensity to unconscious memories of childhood deprivations and disappointments.

Boys who do not get on well at school frequently show under analysis that their trouble lies wholly in the fact that they unconsciously identify the schoolmaster with some forbidding parent, brother or relative who domineered over them as youngsters. Many an employee can not keep his position because he sees in the foreman or employer the exasperating image of some earlier taskmaster.

Much of the suffering we go through is unnecessary; a little knowledge of our unconscious life would at least afford something definite for the reason to work on in the matter of mitigating its unpleasant effects. Thus, religiously-minded people are often cruelly scourged with a haunting sense of God's wrath and the idea of the Father in Heaven instead of bringing peace brings terror. But there is every reason to believe that this terror at the thought of God is only the survival of a race memory dating from the time when our very primitive ancestors killed their fathers and then were paralyzed with a fear of their fathers' avenging, haunting spirit.

In general, then, fears, anxieties, depressed states of feeling, fixed ideas and compulsions or whatever else infests the mind can be traced back usually to unconscious memories of actual but forgotten childhood experiences or to the collective experience of the human race throughout its long



history which continues to live in the Unconscious of each individual. Such mental disorders are, however, to a large extent curable. The cure is brought about by thoroughly investigating and analysing the afflicted person's Unconscious, by drawing its memories out into the light of the patient's reason, by fulfilling its wishes in a symbolic way (known as the "transference") and by re-educating its powers to co-operate with the ideals of the conscious mind. How is this done? Chiefly by analyzing and interpreting the person's dreams.

The important discovery that our dreams are the life of our Unconscious was made by Dr. Sigmund Freud. After much scientific investigation, Freud came to the conclusion that our Unconscious tries to fulfill its wishes in our dream pictures, that is, whatever we dream expresses the fulfillment of an unconscious wish. Hence, if we can rightly interpret the thought behind the dream imagery we have the key to what memories and wishes are predominant in our unconscious souls. Dreams, then, are often the clue to the unconscious wish which for lack of fulfillment is causing a nervous disturbance.

While it may seem for the most part that our dreams center about people, scenes, and incidents of our immediate, present life, yet behind these



dream presentations of people and situations, which we recognize as part of our modern life, there are also the people of our childhood and childhood incidents faithfully preserved, but so disguised that we do not recognize them. Thus, our dreams, without our knowing it, live over and over again our childhood emotions and wishes which still powerfully influence us because they were once of intense emotional interest to us. Dreams, then, are our own ancient and modern history. But at present we are concerned only with those features of dream life which reveal the secret cause of this or that nervous disorder.

Let us suppose for the sake of example that a man is not happy in his home and the fault seems to be due entirely to his peculiar childish temperament. At length he goes to some competent Re-educator (either a nerve specialist or clergyman) and places himself under his care. What does the Re-educator do? In particular, besides trying several other approaches to the man's inner life, he will analyze his dreams for in them there must be some hint of where the trouble originated. The dreams, we will say, show quite clearly that the man had never detached himself from his boyhood home, that is, his unconscious mind was still living among its earliest affections. The first thing the Re-educator will do is to point out this

fact to his patient. If the patient is satisfied that the Re-educator has unearthed the real cause of his unhappiness the probability is that the patient's unconscious mind will cease to hold him in bondage. That is, when the real reason is discovered for this or that nervous disorder then its power to hinder the waking mind tends almost at once to disappear. This means that the strong feeling of affection which the man felt for his old home frees itself when once exposed to his reasoning power and attaches itself to the man's present home. The emotional power transfers itself out of the past into the present; it no longer withholds the man from loving his wife and children but actually strengthens his new emotion.

What the Re-educator does is to discover through the analysis of dreams just where the trouble originated in the patient's childhood. The next step is to present this fact to the patient's reason and then by using suggestion the Re-educator directs the emotional force, which was associated with the childhood days, to pass over into an enthusiasm for the patient's present activities.

Were we to consider the case of a fear or a compulsion the method of procedure would be the same. The Re-educator would first investigate what was the original fear or what was the original thing which the child had to do which

later when he became an adult assumed the persistent character of a fear or compulsion. Sooner or later in the investigation, the dream pictures will dramatize the scene in which long since the fear or the compulsion began its work of trying to becloud the patient's whole mentality. The Unconscious has never forgotten the scene because of the explosive, emotional element which was originally connected with it. This emotional element lives on and on and is the cause of the fear or the compulsion. But this emotional element loses its disturbing force just as soon as it has been traced to its source. We have only to remember how long it takes injured feelings to cool down to obtain some adequate notion of the way early emotional tempests continue to rage in the unconscious mind.

But our emphasis at this point is on the readiness with which an imprisoned emotion transfers itself outward to new interests. Just as we may rapidly forget personal injuries as soon as an adequate explanation has been offered so the unconscious feelings cease to be self-centered and naturally align themselves with the forward movement of the normal, waking mind as soon as they have been satisfied with a reasonable explanation. They so frequently right themselves automatically after but one or two visits to the Re-

educator that he has no need to use applied suggestion to train them in the way they should flow; they naturally betake themselves along the proper channels. But we must now consider the essential feature in every childhood, emotional experience.

The pre-eminently vital feature in each childhood incident was, of course, the people for whom the child had a feeling of hate or love. Every fear, compulsion or fixed idea or whatever may be morbid in an adult's mind originated in his emotional attitude toward some definite person or persons connected with his earliest days. It was probably his father or mother or brother or sister or nurse who gave the troublesome incident its emotional character which the Unconscious strives to be rid of. This is an important fact and hence in dream analysis when the cause of a nervous disorder reveals itself these inevitable persons make their appearance as the object of the child's hate or love. In his Unconscious, the adult is still a child and he wishes to show his hatred or express his love, as the case may be, to those with whom he once lived long ago.

It follows, then, that a large part of re-educating a person's Unconscious consists in establishing a normal relationship between him and his childhood associates. Probably they are people who are actually dead or far distant, but for the per-

son's Unconscious they are still alive. Toward them he still has definite though unconscious wishes and for his cure these wishes must be fulfilled, be they wishes inspired by hatred or love. The fulfillment of these wishes devolves upon the Re-educator. He must stand as the symbol and substitute for all the people on whom the patient wishes unconsciously to lavish his love or vent his spite. In a word, the patient simply "transfers" his long-imprisoned feeling for parents, brothers, sisters, and relatives over to the Re-educator. He in one capacity or another satisfies the patient's hate or love wishes. The "transference" of feeling seems to be a necessary part of the cure. It is perhaps this fact which explains why the people possessed with devils cried out to Christ to leave them alone, while others manifested to Him their most ardent affection. Anyone who has tried to be of help to a person who was in a "state of nerves" will recall with what ease the person's moods would alternate from intense affection to abhorrence, the reason being that the person without doubt unconsciously recognized in his friend now somebody he once loved and in the next moment somebody he once hated as a child. In every friendship there is always some evidence of "transference"; either one of the friends sees in the other



or both friends see in each other some quality or trait which belonged to the first persons they were unusually fond of.

No one should long be surprised or foster disgust on account of this transference. If it is necessary for you to be under the care of some Re-educator you may feel confident that he has no personal interest in whatever transference you may make to him. The Re-educator knows that for a limited time he must stand in the eyes of your unconscious mind for a host of people, it may be for your father, your mother, your brother, your sister, or nurse, in fact, for any person connected with your earliest years. You observe there is nothing very personal or of emotional interest in this matter of momentarily taking somebody else's place. When without your knowing it the Re-educator observes that you direct your anger or affection toward him, his only interest is in the fact that you are giving way to the transference which unconsciously you wish to make in order that henceforth you may be free from the pressure of this or that long repressed emotion. The love, the friendship, the hatred and disgust which your Unconscious has long since desired to express toward certain people eventually finds in the Re-educator a satisfactory though momentary substitute.

The "transference" does not last long for the emotion a patient feels for the Re-educator usually passes on rapidly to some person, interest, or situation for which he has a natural leaning and desire.

The "transference" is the bridge over which the imprisoned emotional energy passes out into an emotional interest in the contemporary world. The "transference" usually serves also as a rapid means by which the infantile, unconscious wishes and impulses transform themselves into supporting forces of the grown-up personality. Because his infantile emotional nature was not properly transformed but remained stunted, many a brilliant man has had to write himself down as a failure.

So far we have considered the Unconscious as a prison for infantile emotional energy, but it is also the prison for all the emotional energy which throughout our lives we consign to its keeping. This brings us to the important subject of repression. Every day we have to make moral decisions; we have to choose between two or more impulses and while we naturally follow some of them out completely there are many we have to repress. These repressed impulses and desires simply withdraw into the Unconscious where they continue to strive for expression.

Many of these repressed impulses are moral and wholesome, but we can not follow them out perhaps on account of our financial inability or our education and training do not sanction them, or the conventions of our community intimidate us. At any rate they are forced into the limbo of the Unconscious where they stir up resentful and rebellious moods. Time and time and again a thorough re-education of a person's nervous system means not only that these repressions must be ferreted out by analysis, but that the person must be urged to express them completely. A too puritanical way of looking at life often results in years of repression and consequently in years of nervous trouble which is the only way the repressed impulses can compensate themselves. Adults who for years have lived with parental warnings and promptings ringing in their ears need to be freed and re-educated. In this connection it is reassuring to know that as soon as dream analysis or any other means of soul analysis reveals these repressive commands in their injurious aspect they tend to lose their force.

We have been thinking of the Unconscious in its character as a child, but as a matter of fact, this characteristic contains within it the brute and coward aspects of the Unconscious. The brutal side of the Unconscious, however, is not particular-

ly evident though in moments of reverie we may suddenly surprise ourselves by imagining or wishing that certain brutal things might happen. The brutal characteristic shows itself oftenest in the things we do in our dreams or the disguised death wishes we unconsciously entertain. Anyone who is familiar with little children must have noticed how they at time give way to the most barbaric sentiments or dramatize symbolically in their play decidedly brutal incidents. The Unconscious as a coward, however, is less capable of disguising itself. We are all greatly influenced by the unconscious desire for safety.

With this motive for safety in mind, we can undoubtedly call to mind certain people of our acquaintance who like children shrink from responsibility and hide behind every kind of an excuse. Such people make up the large number whose neurotic symptoms take the form of fleeing from reality. The flight from reality is a distinct form of mental disorder. Back of it is probably the wish to regress and hide among the memories of a protected and care-free childhood. This motive for safety may be the unconscious origin of this or that form of bodily sickness. Thus, if once as a child by feigning sickness a person was able to shirk some duty or salutary discipline, it might easily happen that his Unconscious which

could never forget such a successful evasion, would resort to exactly the same method if the person were confronted with some difficult situation. This person, let us imagine, knows definitely that he must do something not at all to his liking. This fact revives the unconscious memory of his childhood success in evading the unpleasant and immediately the Unconscious attempts to gain control of his bodily functions and throw them into disorder. Then for no conceivable reason he becomes ill and for a time at least is physically unable to deal with the difficulty he must needs meet. We are assuming that he did not deliberately make himself ill but he had the safety motive so little under normal control that it easily induced the incapacitating illness. Many a person is inhibited from living the broad and daring life which his gifts and talents warrant, because of the pressure of the safety motive.

The safety motive has under the conditions of war been one of the factors in shellshock cases. The soldier, in his waking, conscious mind, cherishes ideals of bravery and endurance, but if the wearing terrors of war or the sudden, near-by bursting of a shell happens to demoralize or render the faculties of his conscious mind temporarily powerless to control the Unconscious, the Unconscious in accordance with its wish to be safe is at



once free to incapacitate the soldier's bodily organism by inducing blindness, deafness, loss of voice or paralysis. These afflictions tend to disappear, however, as soon as the normal control of the idealistic, conscious mind is re-established under proper treatment. Then, of course, besides warshock we have the slower breaking down of this healthy control by the tedious, nerve-wracking circumstances and hardships of life which permit the Unconscious to come forward with whatever neurotic symptom it is disposed to.

Further, every nervous disorder follows the thrust of the safety motive, that is, every nervous disorder wishes to be safe and therefore dreads the possibility of being cured. The nervous affliction, as it were, has a will to live. For this reason the Unconscious resists the various methods for penetrating into its lair. It seems sometimes as if the nervous disorders tried to falsify the real meaning of the dreams which dramatize them so that no clue may appear as to their existence. Fortunately, nervous disorders, by the very fact that they try to intrench themselves in every possible symptom, are bound to leave unprotected some way of approach to their source and origin.

Self-protection is also a strong motive with the conscious mind, but in this case the motive

for safety is a desirable thing indeed because it strengthens our morale and gives us hope, in case we are nervously ill, to know that the controlling mental faculty which holds the Unconscious in check is itself determined to keep us efficient and sufficiently healthy to meet the requirements of a competitive world. This guarding faculty of the mind so zealous for our mental and moral health is of enough importance to consider under a separate section. We have, therefore, more to learn about the Unconscious, but it will be the Unconscious as it is regulated by that faculty of the conscious mind called the "Censor."

While we have noticed the reluctance which the Unconscious shows if any attempt is made to unearth its morbid secrets, yet strangely enough when left to its own impulses it shows a strong desire to talk about itself. That is, there is somewhere in the mental make-up an innate desire to obtain relief from any kind of emotional pressure by speaking it aloud. This is the basic reason for the age-long practice of going to a priest to confess one's sins. While, without doubt such a practice brings relief when the penitent is fully and unmistakably aware of what is troubling his conscience, yet, when his trouble is of a psychological and unconscious character, confession can bring

relief only to the extent that it satisfies the blind impulse to confess something. As a rule, the priest who hears confessions is quite capable of distinguishing between a conscience which accuses itself justly and one which is merely morbid. The science of psycho-analysis, however, might very well in the future play more and more of a part in the educational equipment of the men who are to hear confessions.

Most of the conversations which a Pastor has with members of his congregation, when the subject turns upon the secret problems of their lives, are veritable forms of confession, and scientifically nothing helps the nervous patient so much as a perfectly frank talk with somebody who understands. Conversations which have as their object the clearing up of some thing which troubles the mind are a part of the method for investigating the Unconscious. While dream analysis is the most scientific way, yet very frequently the information which a patient divulges in a conversation will afford enlightening hints as to the trouble in his Unconscious. The patient's choice of words, his slips of the tongue, his lapses of memory, his probably unconscious gestures are apt to tell a great deal more than he thinks, because while he is really trying to make a clean breast of his trouble, his Unconscious is trying to resist giving any vital in-

formation. It is the conflict between the conscious desire to tell and the unconscious reluctance to give away secrets which produces all the unevenness of manner and imperfections of speech which for the competent Re-educator are just so many guide-posts into the realms of the patient's Unconscious. We shall meet this phase of the subject again in our consideration of the Censor in the next section.

Nervous disorders originate in the Unconscious—this fact we take now for granted—but while we have familiarized ourselves with the thought that it is the childhood “fixations,” repressions and unfulfilled wishes which cause us fears, fixed ideas and compulsions, yet the repressed wishes and impulses of later years can cause much mental disturbance. This is true especially when the Unconscious has a repressed moral problem of our own making which it would like to have cleared up and banished.

A moral cause, then, of our own making yet utterly forgotten may lie at the bottom of some queer symptom as, for instance, a person's inability to board a street car or enter an elevator. Let us suppose that a man has an unreasonable dread of street traffic. It is an evasive, general sort of fear but it may go back to a definite incident. The victim of this fear submits himself to psycho-analysis. His dreams are examined and

while they, of course, refer to some childhood incident, yet they have a more modern meaning which is the one to be interpreted. His dreams, we will suppose, dramatize a theft. By continued analysis and the conversational method, his Unconscious reveals that this man in his eighteenth year stole some money and escaped out of town on a bicycle. At the time, this youth repressed his bad conscience, glossed over his guilt and before long his waking memory forgot the whole incident. But for years and years his Unconscious had this moral problem to deal with until suddenly it was able to indicate its existence by making the now grown man afraid to cross a street. Why the fear of crossing a street? Because any street meant the probable appearance of a bicycle and a bicycle stirred his Unconscious with unpleasant memories of the long forgotten theft. Dream analysis, when it happens to unearth forgotten sins which still live on with hair-trigger irritability in the Unconscious, often reveals why people are addicted to drugs or alcohol which are not really, in many instances, pleasurable to the victims of them but are a means for relieving the emotional pressure exerted on their conscious mind by some hidden plague spot of long standing, some ancient sin or some more recent problem. Any injurious habit, therefore, suggests the advisability of discovering what unconscious sense of guilt, what



motive for fleeing from reality or what particular childhood "fixations" are irritating the waking mind. When we realize how easily a problem left unsolved at the time of its first appearance may, after incubating in the Unconscious, resurrect itself in the form of a deleterious habit or neurotic symptom, we see how important is the first great command in the method of self-treatment: Face fairly and squarely at the beginning anything which troubles the mind; meet it with poise and discriminating judgment and at the end of each day take stock of the emotional problems of the preceding hours.

In the light of what the Unconscious is, it were well to revert to the subject of self-suggestion. Self-suggestion is not so much a curing process as a means to magnificent self-control over one's Unconscious. The Unconscious is ever ready to break in with its queer moods, thoughts and actions so that a constant vigilance is necessary which itself may turn into a well-defined fear as to whether we will be able to maintain sufficient control or not. In those instances of nervous disorder where self-suggestion and prayer have brought permanent peace and influenced their self-conscious and introspective thought to assume its naturally secondary place, the explanation must be that the afflicted persons were able to hold out against the Unconscious and its invasions long

enough to allow the Censor to make the proper adjustments between their conscious and unconscious minds. One hesitates in any way to hint at the actual limits of self-suggestion in the face of all the good it has accomplished for scores of people, yet if self-suggestion is too exhausting and self-conscious a process, the sufferer from fears and other nervous symptoms would do well to have his Unconscious analyzed and re-educated. Such a procedure might easily be the means of heading off any incipient insanity. When one comes to examine his own mental state, one needs to use common sense first and last, for it is an easy matter to distort one's perspective and become morbid over some fancied weakness or shadowy sense of guilt. One can be considerably neurotic without serious detriment to one's work or happiness and it needs to be remembered that the Unconscious is neither good nor bad in itself; it is only what one allows it to become which determines its character. We have seen that one may train the Unconscious to serve one's energies; the thing to be guarded against is any countenancing of its irrational outbursts, or any habitual acquiescence in its retrograde wishes and fixations.

What we know of the Unconscious and of the need, in so many instances, of re-education enables us to estimate correctly the use of applied suggestion as the Re-educator practices it. As a mat-

ter of fact, everything the Re-educator does or says has a quality of suggestion about it and he resorts to definite suggestion (the patient having first been relaxed) only when the analyzed personality is backward in righting itself. When the Re-educator discovers that an impulse tends to recede into its infantile state, he uses applied suggestion to turn the impulse outward and forward. If, for instance, he finds that in her Unconscious a woman turns from her husband back to an infantile desire for her father, the Re-educator, in case after the analysis the woman does not turn spontaneously to her husband, will use applied suggestion as a possible means for securing the desired result.

Again, when a patient's dream life is meager and void of information, the Re-educator may by using suggestion often induce him to recall events and people which supplement the facts which the dreams withhold. People of extraordinarily shut-in personality under suggestion frequently become communicative and enlightening as to their trouble. Applied suggestion by the Re-educator, on the contrary, may be useful in quieting a person sufficiently, so that he is able to concentrate his attention on what he desires to tell.

We have, then, three methods for penetrating into a person's Unconscious: dream analysis, ordinary conversations and directed suggestion. It is

evident that the "patient" cannot employ these methods by himself, though some people become proficient in interpreting their own dreams. It, therefore, becomes necessary for the Re-educator to use all the rational methods he knows for ascertaining the mysterious life which the Unconscious leads below the threshold of conscious thought. We have said nothing of the use of hypnotism, for while that was once a recognized method it has been largely displaced by dream analysis. If under hypnotism a patient was asked to give information about a certain fact in his life he would undoubtedly do so, but it would be only the bare, unrelated fact. The methods now in use not only obtain the specific information but also a mass of related ideas and emotions which are fully as important.

Furthermore, this style of method, which secures also the associated ideas as well as the principal idea itself connected with the trouble to be treated, usually awakens the patient's interest in the results and moves him not only to assist in the analysis and interpretation of his Unconscious but to manifest an enthusiasm which hastens his complete re-education, that is, the turning of his Unconscious away from its own self-consuming life to a ready co-operation with the problems and purposes of the moral and conscious mind.

## CHAPTER III

### THE INTERNAL CENSOR AND GUARDIAN

**W**E call that mental faculty the Censor which is set as a guardian of our sanity and behavior. The Censor has two things to do: (1) to shield us from the injurious effects of external circumstances, and (2) to protect us from the irrational efforts of our Unconscious to gain control of our thoughts, feelings, speech, actions and of our motor organism as a whole. Hence any discussion of the Unconscious, or any understanding of the connection between the Unconscious and our conscious, civilized, mind requires at least a glance at the Censor. Moreover, because it includes our faculties of conscience, we have to consider the Censor in any intelligent view of the subject of religion in its relation to the cure of nervous ills and the re-education of human personality.

The Censor usually does his work well. This is the same thing as saying that the conscious mind always tends to preserve or regain its equilibrium and control the nervous system. In fact while we are young and untroubled we give the Censor no



thought because it works so smoothly that it attracts no attention to itself. It is only as the Censor slowly becomes worn down that we realize its importance.

In our relation to a world of people and things and noise, the Censor guards our peace of mind by sifting our experiences as they come to us and by allowing only such elements to attract our attention as will tend to suffuse us with a sense of well-being. Take, for instance, as simple a matter as sitting down in cold blood and deliberately trying to solve some of the knotty problems of philosophy and life. No matter with what intellectual calm we might approach them, such problems, were we allowed for a moment to feel their terror and immensity, would certainly overwhelm us with a depressing sense of the futility of human life, but the Censor sees to it that we not only fail to appreciate their terror and immensity but that we actually experience an intellectual pleasure in our philosophizing. This means that the Censor guards our emotional calm. Thus, in associating with people, the Censor forestalls our feeling in too oppressive a way the slights, the indifference and the competition which every person in some degree must have in store for us. On the contrary, the Censor allows us

chiefly to feel only the advantages of associating with our fellows.

If it were not for the Censor's guarding our sympathetic feelings, our emotional nature would be continually lacerated by the sight of every beggar, cripple or unfortunate on the streets. We are, of course, naturally sympathetic but not nearly so much so as the constant challenge of poverty, sickness, vice and crime would warrant. This becomes apparent immediately whenever the Censor weakens its control, for then, because there is nothing to prevent the full emotional significance of the outside world from streaming in, many people are made helplessly miserable by the width and intensity of their sympathy with the sufferings of men and animals. Such uncensored sympathy is actually injurious because it paralyses a person's power to do anything for the relief of suffering. No one person is competent to alleviate all the misery he sees and the Censor, by narrowing the intake of our feeling for others, enables us to save some portion of our vitality for actually helping others.

Again, the clamorous busy world would wrack us beyond recovery but the Censor softens the effect of street cries, the noise of traffic and the babel of tongues; what really happens is that we

are not allowed to pay attention to them. The Censor is, therefore, the guardian of the attention. That the outside world's insufferable irritants are ever at work, we would soon learn to our sorrow if by mischance the censorship was withdrawn.

Then, too, in the matter of memory, how many unpleasant, difficult situations we have at some time struggled through lose the poignancy of their horror when we recall them to memory! Their full, shattering effect is still a living memory in our Unconscious and under hypnotism we could be made to feel their original unpleasantness and terror, but in normal health the Censor more and more strikes out the painful elements from our recollections. Thus, the Censor strives to eliminate the emotional element from our memories as being an injurious factor.

Again, we may hear of some heart-breaking news and the Censor immediately stuns our sensibilities. It is the stunning of our sensibilities which saves our reason by permitting us to take in only very gradually as we are able to endure it, the otherwise crushing significance of the death or tragedy which has affected us. If we suffer a reverse of fortune or are called on to live in strange, uncongenial surroundings, the Censor as far as possible glosses over the misfortunes and shuts out the destructive sense of strangeness in

order that we may adjust ourselves to the new conditions.

The Censor also guards our sleep. Dreams tend to waken us but the Censor is constantly modifying the dream pictures so that even if they are unusually vivid and intense they do not as a rule disturb the conscious mind during its repose. Here is an important item in the analysis of dreams; why is it that at this or that point the Censor stepped in and changed the series of dream pictures? At night, however, the Censor is at its weakest and frequently dream pictures slip by of such a thrilling or horrid character that they waken us. Nevertheless, the vital meaning of the dream is always too carefully obscured by the Censor for us to be conscious of it at the time.

Our dreams in some instances would certainly shock and astound us if we knew their meaning; for the dream life just because it acts out and dramatizes the impulse to murder, lust and theft, which our brute ancestors and caveman forebears gave way to with little or no restraint or compunction, implies that we unconsciously desire to carry out these same impulses. Our civilized mind will not permit the brute Unconscious in us to execute these impulses so they have to find their gratification in dream pictures. This gives us a hint of what the dream wish is like; it means that by

nature we have these impulses and we would like to give way to them when they are roused and stimulated. In our waking life something angers us and our impulse is to avenge ourselves—it is a murder wish; our latent wish to murder is stimulated by the person who angers us. As to our impulse dreams, the thing which would shock us would be a recognition of the people whom we unconsciously wish to victimize. The Censor, however, withholds this recognition. When in our dreams we wish for the death of somebody near to us—a desire which our uncivilized ancestors could carry out to their heart's content—the Censor utterly obscures the true nature of this wish by changing the dream into a fear on our part lest that beloved person will die. But an anxiety dream usually is only a thin disguise drawn over a startling wish dream. The mere fact that only an insignificant handful of people recognizes or is trained to recognize the often brutal character of dream wishes indicates how successfully for the greater majority of people the Censor conceals the true meaning of the dream.

We have emphasized the brute element in our dream life for the explicit reason of showing the care the Censor has for our peace of mind—it does not allow us to recognize our unconscious desires. Further, if we were to enter deeply the



question of the Censor in the matter of interfering with the dream pictures, we would find how frequently the dream life instead of merely picturing the fulfillment of primitive wishes actually tries to find a solution of moral problems. This can mean only that the Censor has a distinctly moral character and endeavors to clear our conscience and guide our conduct by working out our difficulties, while our waking mind sleeps and recuperates. This interference of the Censor, now changing this dream, now offering this or that solution, is of the utmost importance for the analyzer of dreams. Sometimes a dream has no other value in the process of discovering the reason for a nervous symptom than the revelation that the Censor has been strenuously at work. Why is this changed, why is this portion obscure, why is the dream so cut up?—these are the questions the Re-educator has to answer satisfactorily.

We have said that the Censor is weakest at night and that consequently the Unconscious is able to dramatize in our dreams some unusual wishes. In this connection we might add that in our moments of revery, the Censor lifts its censorship more or less and this is why our reveries sometimes contain rather brutal wishes. Again, in unguarded and uncensored bits of conversation we disclose our primitive wishes often in this kind of

a phrase, "It would be a good thing if so-and-so were to pass on." It is a common phrase but the Unconscious is saying, "I wish so-and-so were dead."

In fact, all through our waking life the Censor is at work, now vigorously, now relaxedly, and it is sometimes amusing to detect its interference or attempts to cover up the thoughts which spring out of our Unconscious. We make slips of the tongue, we give way to queer, nervous gestures or blushings or we have sudden, irrational lapses of memory. Such unexpected uprushes from the Unconscious cause us frequent moments of embarrassment and the Censor tries its best to gloss them over just as we consciously change a laugh to a cough or resort to other bits of subterfuge. Slips of the tongue, nervous gestures, lapses of memory or any other unconscious manifestation of the Unconscious are important to the Re-educator; he at once becomes eager to know what wish lies in the Unconscious which is strong enough to gain this or that momentary control of our motor faculties (our speech and gestures).

The Censor is the pink of propriety. It tends to restrain the artist from making his art too sensuous and the poet from expressing his emotions too exuberantly. This phase of the censorship gives rise to the use of symbols. The censor prac-

tically says this or that thought however extreme may be expressed in art, literature and conversation provided a symbol or substitute idea is used which is not too explicit. Our conversation, in particular, is full of roundabout expressions in accordance with the Censor's command that nothing morally shocking shall be too blatantly worded. Our modified oaths and expletives are just so many repressed wishes to commit murder or to blaspheme God's name as our murderous, blasphemous ancestors actually did with but little restraint.

The Censor, then, is the guardian of our attention, our sleep and our moral sensibilities. But the wear and tear of life may weaken the censorship and, therefore, one object of self-suggestion should be to keep the censor itself in good health. To this end, it would seem helpful to suggest and constantly hold such ideas as "I shall more and more control my unconscious impulses," "I shall view the facts of life in their right perspective," "I shall be superior to the irritations and bombardments of the outside world."

The Censor, too, has its diseases; it not merely requires to be rested and strengthened, it actually needs to be re-educated. The censorship is morbidly severe sometimes and many of our impulses far too repressed. Not everything which comes

from the Unconscious is of a destructive kind. In fact, one of the lurking dangers in discussing the Unconscious is the tendency to distort the subject. No apology is required of the Unconscious at its best for it is a storehouse of emotional and spiritual energy.

When the Censor overdoes its vigilance there is a repression of this or that impulse which left to itself would free our personalities from their morbid rigor and reserve. Old fashioned Puritanism has been a poor schoolmaster for the Censor. Puritanism tends to repress dogmatically without allowing the Censor to use its own healthy judgment and discrimination. The Censor should be educated to govern with a loose rein and to grow in wisdom with maturing experience. The Censor like the Unconscious needs to be detached from its infantile fixations and its undue notion of parental authority. It should be trained in independence and not to adhere to outgrown precepts. On the positive side, it should be trained to permit spontaneously the appearance of every thought and impulse which gives the personality flexibility and initiative.

There are many instances on record of people who have had premonitions, warnings and guidance which have saved them more than once from disaster and death. While these secret mental

forces cannot be explained, it would seem, however, as if the Censor were mysteriously played upon by ether vibrations and given information of a kind which protected the bodily and spiritual personality. We might submit the idea, then, that the Censor, whatever faculty it is, has at times in the case of some people a veritable clairvoyance and mediumistic foresight.



## CHAPTER IV

### PERSONAL RELIGION AND MENTAL HEALTH

**R**ELIGION has a profound influence on our mental health. It keeps us sane; and in the most satisfactory restorations of nerve and soul and in the completest re-education of a personality, religion is the essential factor. Religion, then, must have a direct bearing on our Unconscious, on the Censor within us and our conscious mind. That is, our religion must center in a person to whom we may direct the required "transference" of our deepest emotions. Jesus Christ fulfills this requirement. His wonderful character makes Him the supreme object of "transference" and men and women in "fixing" their love on Him become cured and re-educated for the service of men.

To be effective, religion must be personal. It is a belief in the goodness of God, an intimate communion with Him through prayer and an earnest effort to live unselfishly. Personal religion means following Christ's Spirit in all the relationships of life—in our occupations, our fam-

ily life and our recreations. When we are drawn to the service of Christ it is because we instinctively believe that what He was, He still is—the divine Re-educator and Savior.

One of the striking ways in which Christ was the Savior was His freely presenting Himself to the nervously afflicted as the healing object of their “transference.” Jesus anticipated in His methods all that is true or likely to be lasting in our methods of curing nervous disorders. Naturally, He did not use the word “unconscious,” but what better description of the morbid side of the Unconscious is there than the one He gave as we have it in the 15th chapter of St. Matthew? We have only to substitute for His word “heart” our word “unconscious” and the 19th verse reads: For out of the Unconscious proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Nor did Jesus use the word “transference,” yet when the evil spirits commanded Him to leave them because they knew Him, it is not straining the meaning too much to suppose that evil thoughts and impulses, which like demons were in complete possession of their victims, were momentarily transferring to Him their unconscious hate and fear. When we recall how many nervous dis-

orders strive to the utmost not to be cured, we are not wide of the mark in suggesting that the "devils" implored Christ to leave them in peace because after all they were only morbid eruptions from the Unconscious which craved to be allowed to continue their torments. The incident in St. Luke IV:33 is a good example of hate and fear transference, and any re-educator of our day sees similar though perhaps milder forms of this kind of transference. The "devils" or as we call them, the infantile fixations and complexes, recognized in Him their destroyer. By crying out to Him vehemently they fulfilled their hate wishes, that is, Jesus relieved their emotional pressure and then proceeded to re-educate the nervous victim's personality. For such people He was indeed a Savior.

Then there was that other class of sick folk who found in Him the true object of their deepest affections. He was a Savior to them because all the unfulfilled love wishes which had been craving in vain for gratification were suddenly released and fulfilled in Him. This suggests that Jesus had the power instantly to uncover a person's Unconscious. Whatever is the right approach to this question of His unusual knowledge of the souls of men and women, it is certain that, while His cures and re-educations worked rapidly, yet certain phases in the means He used and the reactions He

stimulated remind us of phases which the modern Re-educator encounters.

What Jesus did, He still does. He draws men and women to Him though some of them are drawn while a veritable rebellion is going on within them at the thought of Him. That is, like those possessed with devils, some people have to suffer severe reactions while they approach Him. This is, perhaps, an unusual feature in religious experience, yet a well-attested experience. It can mean only that such people have a veritable intuition, that to be converted must involve for them a complete change in their Unconscious; they realize that Jesus sees them through and through and knows especially the secret springs of action. This is the same as saying that there are "fixations," memories and impulses within them which dread the idea of being changed and cured. Such people would cry out for deliverance from any contact with the Spirit of Christ while on their better side they know that this Spirit will remake them. When they finally make the complete surrender, the peaceful reaction they feel is like the peace the possessed felt when Jesus ordered the "evil spirits" to leave their victims. What we have here is a special form of religious reaction to the thought of Christ which continues our interest in the question as to what part the Un-

conscious plays in religious conversions. One thing we do know and that is conversion brings peace of mind and steadiness of soul.

The larger group of religious people, however, are drawn to Christ without this feeling of rebellion within the Unconscious. They come naturally to Him and it would seem as if without any violent change their infantile "fixations" and the whole of their unconscious emotional life seize upon His divine person. Unconsciously—for be it remembered our emphasis is on the relation of Christ to our Unconscious—the kind of personality which turns to Christ in an evenly progressive way recognizes in Him an idealized earthly father and mother and sister and brother and all the loved ones of childhood. On the contrary, those who come to Him with half their personality in rebellion at the idea, unconsciously recognize in Him perhaps only a terrifying resemblance to persons in their childhood whose righteous wrath they at some forgotten time provoked. Whatever emotional wishes they felt toward these people, they now under the form of inner rebellion "transfer" to Christ. Strange as it may seem Christ, according to the evidence of religious experience, offers Himself as the object of their hatred and fear, in order that He may ease off the emotional pressure, and re-educate them.



The emotional hold which Christ has over His followers is due to His ability to gratify the unconscious love wishes. The frequent conscious and unconscious disappointment, which even our dearest ones cause us, utterly vanishes when we come to know the idealized Friend. Our need of Him is lifelong and our love for His person is a spiritual achievement. But our highest development does not end with our personal love of Christ, for as Jesus bade them, which followed Him in the days of His flesh, go and serve the needs of men and women, so religious experience teaches us that He bids us extend our personal love for Him into a life of service for Him as He lives in other people. In this way Christ re-educates us and saves us from ourselves.

Christ cures, therefore, first by offering Himself as the supreme object of our "transference" and secondly by re-educating our activity to further His work among His brethren. This relationship with Him is sustained by faith, prayer, worship and good works. We will call it the relationship of prayer.

This relationship of prayer—the love for Christ's Will and Service—is thoroughly tested when a person deliberately relies on it to help him through the dark defiles of unpleasant experience. If this relationship to Christ is not to be a merely

sentimental thing it should so be trusted and its fruits recognized. Consider, for instance, the numbers of people who break down nervously simply because they have nourished discontent and resentment at their uncongenial lot in life; but the message of religion for such people is that God's temple is in every nook and cranny of the globe, no matter how obscure. For such people the prayer life might not only be the means by which they were able to preserve their mental health but the lamp to show them fields of social service. This is why instruction in religion and service can be made almost the supreme factor in re-educating a person's nerves and stabilizing his emotions. If we allow our surroundings to make us, their workmanship is apt to be disastrous for our peace of mind, but fortified and inspired by the relationship of prayer we can transform utterly the emotional coloring of our physical and social environment. This fact is illustrated over and over again in the lives of missionaries.

Naturally we desire as many approaches to Christ as possible. We know that He satisfies our unconscious longings and therein puts His healing finger on the cause of our mental and nervous troubles. But we need a social, intellectual and artistic approach to Him. That is, the multifarious activities and tastes which we consciously de-

sire to follow out might well be brought into relationship with Christ. It is not merely the unconscious wishes which Christ is able to sanctify but the desires of the whole personality.

The Christian Church offers Christ to us as the "first among many brethren," as the incomparable interest of the intellect, as the inspirer of the finest literature and art and as the soul of ceremonial worship.

It is the mission of the Church to bear witness to the ever healing presence of Christ and to set forth the ways in which men and women may come to Him and be spiritually re-educated. Christ is present in a social way where two or three gather in His name; He is present in the Bible, in the Holy Communion and in the Church's worship, be it liturgical or extemporaneous. The therapeutic value of the Church idea rests in the fact that the Church is a brotherhood and declares that the really healthy person is he who mingles with his fellows in their joys and in their sorrows. The Church is a saving protest against a morbid, self-centred individualism. Christ was the Son of Man and He bids us be likeminded. He is the bridge over which we pass from our own prisons to a life of freedom through service. Such service is the guarantee of healthy minds and while the external features of the Church may be of great help to an

expansion of the personality and to a consecration to service, yet the vital force back of all externals is the relationship of prayer. Such prayer is greatly helped by self-suggestion in moments of relaxation. It is then that a person may suspend the fret and hurry of his superficial self and allow the ever present Spirit of Christ to invade him and crowd out his selfish tastes and interests by filling him with consecrated thoughts and purposes. To suggest at stated times to one's self the ideas of faith, hope and love is a telling way to build up the prayer relationship.

The pastor and priest, too, can greatly comfort people in times of sorrow, tragedy and deprivation by relaxing them and then by using applied suggestion. By suggesting to the afflicted the power of faith and hope and the presence of Christ, the pastor can, at least, minimize, if not wholly eliminate, the morbid, paralyzing effects of grief and ward off the brooding disposition which is the soul's effort to turn inward upon itself and take refuge in its saddened feelings. In a similar way, in his ministrations to shut-ins, to the bed-ridden and the helpless, the pastor by means of applied suggestion can effectively bring to bear the truths and consolations of religion for relieving the sense of loneliness and want and for making real the sustaining power of Christ. From such

applied suggestion the sufferer usually learns the art of self-suggestion and grows in the thought that religion is not merely a make-shift compensation for the loss of earthly comforts but is itself the pearl of great price.

Christians have Biblical authority for believing that the Church has power to forgive sins and whatever our view of this may be, we must admit that the priestly or pastoral absolution of sins is a splendidly affirmative statement that God actually forgives the sinner's guilt and continues His gracious communion with the repentant soul. The Church's absolution in the name of Christ makes greatly for mental stability by removing the sense of guilt and estrangement from the Heavenly Father. It could be made of even greater value in its healing aspect if the priest or pastor who hears confessions were to supplement the idea of absolution with the more positive thought that the penitent is a child of God and that there is no condemnation for them who are in Christ Jesus. That is, in addition to the bare thought that guilt has been done away and sins forgiven, the granting of absolution should be made the occasion for building up the penitent's thought with stimulating ideas of his actual sonship in Christ. In fact, both the mentally sick person in his efforts to think healing thoughts and the Re-educator who recognizes



religion as a healing force would do well to make good use of the Bible's reassuring messages of hope, of restoration and of our oneness with God.

Self-forgiveness is also a vital factor in the working of any cure and in the process of re-education. The nervous troubles which arise because we have deliberately defied the moral law need to be faced resolutely and a course of action determined upon which shall make impossible the continuance of the nervous symptoms. The first thing in a case of this kind is to declare frequently our own absolution, our new birth and our resurrection to the right kind of self-confidence. Many a person in order to become well needs only to forgive his own sins, provided he is determined to attain to righteousness of life. Despair and morbid sorrow for one's sin are so many barriers to the ever ready Spirit of God to forgive and restore. Such sorrow and despair wilfully indulged in are themselves grievous offences against sound mental health.

When we take up such a subject as forgiving a sin which we remember to have committed we have left the Unconscious and are dealing with the waking, conscious life and its ideals and moral standards. It was on the conscious, moral life that Jesus laid His emphasis. His words were of love, of sacrifice of faith in God and the great

moral and spiritual qualities in general. What He preached He exemplified and showed what the normal life should be. It is, indeed, necessary for our re-education that we appreciate what He taught and what His manner of life was, because in Him we have a standard by which to re-educate the censoring faculty in our make-up. Too many people are under the impression that to be religious means that they must lead utterly repressed lives. This repression is often the cause of nervous symptoms for the simple reason that if an instinct is repressed it is bound to avenge itself by appearing in sickly forms. Jesus lived a natural life among men and women and did not forcibly repress the social instinct. He was free of class prejudice and had none of the Pharisee about Him. Many nervous disorders are due to repression of the social instinct. The shut-in personality is melancholy because it does not expand with interest in all sorts of people. The Censor should deliberately try to break with any anti-social inhibition. The Censor is greatly influenced by education and should be indoctrinated with a rational view of the relation between the sexes and of the question of amusements. But naturally, if for a well-balanced mind the Censor needs in the case of some people to be expanded and made flexible, so, too, in the case of others it needs to be narrowed

lest it condone courses of behavior which spell nervous disaster. The naturalness of Jesus, His appreciation of human life and also His accurate vision of what the restraints on human impulses should be, afford the rational standard for human conduct.

Jesus was pre-eminently a teacher and his teachings and life work are the foundation of a healthy philosophy of life. There is a Christian philosophy and estimate of the value of life's experiences. Such a philosophy of life is a thing to be meditated upon in moments of quiet thinking. Times of quiet thinking are necessary for the normal growth of a well-ordered mind. The Christian view of life revolves about such pivotal points as God is our Father, therefore whatever happens can be made to yield us its blessing; each human life is a veritable entrance of God into the world to learn about His creation through each person's experience; though we live in a world of sin, God works out everyone's salvation through trial and fire. Thoughts of this kind might well occupy the attention until each one is saturated with the feeling of his unique place in the universe. One should not shrink from thinking that one is of value in God's scheme of things. In a word, to see the issues of life in a religious perspective; to see God in control of what appears as inexorable destiny

and fate, and to be thankful for the discipline of events, are ways of thinking which bring cheerfulness and nerve control.

Again, Jesus was a lover and observer of Nature. A Christian view of Nature should be part of a healthy mind's meditation. If a few weeks spent in the country will bring about a restoration of one's nerves and a calm to one's mind, so also the mere contemplation of blue skies, of valleys, wooded hills and of beautiful landscapes in general is certain to induce a feeling of restedness and the rejuvenation of one's spirits. It is because the Christian believes that God dwells in the heart of Nature.

Modern education has done so much in the way of material advancement and for the enjoyment of intellectual and artistic interests that one dislikes offering any criticism of the spirit of our schools and colleges. But for the health of our minds and the stability of our nerves modern education is too crudely materialistic; it leaves God out of consideration. The emphasis of our education on the universality of natural law tends to inculcate a deadening fatalism and unbelief in spiritual realities. The trouble lies in the fact that modern schooling does not train us to appreciate the wonderful manifestations of the good side of our Unconscious. Yet out of the Unconscious come

marvellous flashes of faith, visions of hope, inspiring imaginations, to say nothing of the many unaccountable intuitions and instances of clairvoyance—all which we call the psychic aspects of life.

It is chiefly the Bible, with its insistence on the presence of God in the psychic facts of life, which at all corrects our too materialistic way of looking at the Universe. According to the Bible, our Christian Church thrived on psychic experiences. Dreams, visions and ecstasies are in the Scripture acknowledged frankly to be the working of the Holy Spirit. Such things were the life of the Church until the over-intellectual view became supreme. But to-day we are beginning to understand the value of the Unconscious in the life of the Church and for the mental health of the individual. Both the Church and the Individual are too shut-in and repressed. What is needed to free the Church and the individual from their lack of spiritual spontaneity is a greater appreciation of the psychic side of life, for God is the creator of the psychic as well as the purely rational and conscious life.

This leads naturally to the subject of the immortality of the soul and here again the modern emphasis on the material side of life has overshadowed the question of another world beyond death. Yet the insidious notion that death ends our personal existence accounts for our modern



feverish, nerve-wracking haste to live as sensuously as we can in order, as it were, to enrich our life which so shortly must end forever. But such a greedy way of life can not assure mental health or those qualities of mind which are necessary to the enjoyment of life whether it be long or short. The soul must take time to grow and to learn the art of adjusting itself to adverse conditions. But no sooner is this adjustment achieved than life itself ends. A belief in immortality, however, gives us a basis for developing our lives as if they were to live for ever and for looking at life's experiences as a preparation for a life hereafter with God, the Father.

The outstanding thought in Jesus' preaching was the Fatherhood of God and we must relate this idea to the question of our spiritual re-education. The Christian believes that God is like His Son so that whatever Christ means for our Unconscious, our internal Censor and our waking, conscious mind, God the Father has the same meaning. The chief tendency of the Unconscious is to hold us in bondage to our infantile affections. We tend to regress into the past, that is, our first likes and dislikes determine very largely the way we regard both people and places in our adult years. This tenacity on our part of infantile affections shows clearly how naturally mankind

longs for a home and dear faces. But re-education of the Unconscious so often has the task of breaking up these infantile, unconscious affections which hold our later, maturer lives in bondage to the past. Clearly, then, what is needed is not a home which draws man backward and strives to keep him undeveloped, but a home to which he can look forward to. It is the Fatherhood of God, as Jesus indicates, which supplies us with the idea of a better home yet to be. In a word the idea of the Fatherhood of God bids us break with our unconscious longing to remain contented with the fleeting scenes of earth and instead draws us forward to contemplate and long for our new home in the heavens where God is our Father. God as a Father transfers our earthly fixations to find their true realization and fulfillment in Himself. He re-educates us throughout our life by providing us with the experience of discipline and suffering which shall prepare us the better for the life hereafter. The Fatherhood of God becomes the supreme Christian idea because of the spiritual qualities it calls into activity. It causes us to look forward; to endure patiently while we are here and to live as people who must develop spiritual natures befitting the new home which is to be ours.

Innumerable are the people who throughout the checkered course of their lives have demonstrated

*Make Heaven  
here.*

the sustaining effect of this belief in the Fatherhood of God. Many a martyr and saint, many a bed-ridden person, many a soul, called upon to endure years of living death, has trusted implicitly in the Fatherhood of God and been wonderfully upborne when no ray of earthly comfort or consolation shone upon him. People of this metal exist in large numbers to-day and probably will always exist. Their faith, their clear recognition of God as the wise dispenser of their destiny, and their willingness to do His will cheerfully make them indeed the salt of the earth and the living demonstration that those who trust God need have no fear for their mental health and endurance.

In many ways man declares himself to be a child, especially in the presence of the mysterious vicissitudes of life. But we are the children of Nature first and children of God only by grace and spiritual re-education. The mind, therefore, which would always be healthy and triumphant over the facts of life, must not look backward and crave to remain shackled to a childish past, but must fasten its gaze on the homeland to be and seek after such re-education and moral rectitude as is required for eternal life with the Father in Heaven—"Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven."







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